

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. IX.]

GARDINER, ME. FRIDAY, JULY 24, 1829.

[NEW SERIES, VOL. 3.—No. 30.]

PUBLISHED EVERY FRIDAY BY

P. SHELDON.

WILLIAM A. DREW.—Editor.

THE INTELLIGENCER.

THEOLOGICAL CONTROVERSY.

All our readers have heard of the famous debate between ROBERT OWEN and REV. A. CAMPBELL, in Cincinnati, last spring. The following account of it is so interesting, and contains so many reasonable hints, that, though somewhat late in the day, we are tempted to give it a place. It will repay a perusal. It is written by Mrs. Flint, editor of the *Western Monthly Review*, and in the happiest style of that accomplished writer. Mr. Flint is, we believe, a Unitarian clergyman in Ohio, formerly from Massachusetts.

Public challenged dispute between ROBERT OWEN, late of New Lanark, (Scotland,) and last of New-Harmony, (Indiana,) philosopher and cosmopolite, and Rev. ALEXANDER CAMPBELL, of the sect commonly called Free-will Baptists, of Bethany, West Virginia, near Wheeling: the former denying the truth of all religions in general; and the latter affirming the truth of the Christian religion on logical principles.

The glove was first thrown down by Mr. Owen, last year, in New-Orleans.—None of the ministers there saw fit to take it up. But it was circulated extensively in the papers, that the ministers were challenged, the world over, to a logomachic tilt with Mr. Owen, on the evidence of Christianity. Mr. Campbell—who had gained extensive reputation, by dealing hard and dextrous blows, as a polemic theological disputant, at Lexington, Kentucky, in a set disputation with Rev. Mr. McCallay, [the same who had the debate with Mr. Kneeland, in Philadelphia.] on some points between Presbyterians and Baptists—took up the glove, and publicly advertised, that his courage was up to the point of doing battle with this ground tournament, in the face of all Christians, and more especially before all the ladies and gentlemen, that might assemble at any given place, which should be central and convenient for the said disputation. Mr. Owen, on his way from New-Harmony to Europe, took Bethany in his route, called on the Rev. Mr. Campbell, and ascertained satisfactorily, not only the extent of his calibre, but the keenness of his metal, his disposition for fairness of fight, and the honest zeal for the truth, which, he was compelled to believe, filled the bosom of this gentleman. Having measured with his eye the proud dimensions, the brawny intellectual muscle and sinew of his offering opponent; having ascertained to his satisfaction, that there was a happy mixture of Scotch shrewdness with Kentucky hard fight in the premises, he deemed it not unworthy a logomachic fame, won extensively in both hemispheres, to engage with Mr. Campbell, to do wordy battle in the city of Cincinnati, in the month of April, and the year commonly called that of our Lord, 1829. Mr. Owen, having settled the preliminaries of the fight, went his way; as Homer would say, *Βε δ' αὖτε κ' αὖτις θύειν πολυφλοίσβοιο θαλάσσης*—went meditating on the eventful disputation over the resounding sea, to New Lanark; talked, we dare say, about the social system; and, no doubt, felt the germ of many an intellectual egg silently breeding within him, from which in due time should hatch the embryo of rout, ruin and dismay to ministers, tithes and match makers. The other betook himself, like a high mettle and good soldier of the Church militant, to all the black letter, long herded sages, from Sancho-niathon and Herodotus down to Dr. Fish-back, of Lexington. Meantime the papers from Dan to Beersheba, from Land's End to the Shetland islands, from Calais to Archangel, from Quaddy to the Saïne, rung the note of preparation for this grand tournament, with which our city was to be honored. Most of the papers gave it a passing article, without note or comment; and so we received it in different papers, that came to us over the sea. Not so the enlightened, amiable, mild, most logical and erudite PANDECT, [an orthodox paper in Cincinnati.] of our city. It growled, thereupon, in a tone evincing that the writer had a load of most righteous bile on his bosom; regarding the approaching tournament with any feelings, rather than those of delectation and quiet confidence in the omnipotence of truth. It rather seemed to the said Pandect, as though war, pestilence and famine were all concentrated in this most puissant mischief. But though this tasteful, evangelical, and singularly logical vehicle was moved to the interior against the said disputation, as a most pestilent mischief, the Ohio still flowed downwards. The disputants, heed-ing nothing this manifest displeasure, ate and drank, as in duty bound, as ATHLETE, by a system, of diet and regimen, in training for this eventful collision of intellect. The day of *All-Fools*, also came; although the duration and severity of winter melted, and either the displeasure of the Pandect, or the dismay of nature, in view of this threatened search into the privacy

of her mysteries, would never again revolve upon us the smiles and tears of April.

In due time we learned, that the champion of the covenant had been wafted down our stream from the rising sun in burnished panoply, and fraught with abundant syllogistic appointments from the ample magazines of Bethany. The European philosopher had gained saltiness on the Atlantic brine; had heard natural thunder in the tropical isles of Jamaica and Cuba; had defied the black vomit of Vera Cruz; and had been perched in the empyrean and meditative heights of the city of Montezuma. Treasuring materials of power, as he thus traversed both hemispheres, he came upwards on us from the west. Thus these conflicting minds came in contact with our city, like two conflicting thunder clouds.

Fame had already blown her clarion; and our city was thronged with visitants from two or three hundred miles distance. Nor was it an incurious spirit that brought them to hear a question at length put to rest, which had been in controversy for eighteen hundred years; and on which books enough had been written to sink a seventy-four.

At a called city meeting, all decorous and proper arrangements were made. A committee was appointed to provide an arena for the gladiatorship. After being refused the First Presbyterian Church, they finally obtained the Methodist stone Chapel. The champions and the said committee enacted the rules and courtesies of the combat, with knightly and chivalric precision. It was ordained, that they should fight it out, in western phrase, 'turn about' thirty minutes each, until one or the other should cry *quarter*. Under correction, we venture to suggest, that in similar cases hereafter, victory ought to be adjudged to the party, that shall receive the enemies fire, during his own silence, with the most unwinning countenance and the most exemplary patience.

Travelling back to the ages of philosophy, and remembering the seven wise masters and the seven sages of Greece, the committee and disputants selected seven moderators, as an intellectual court of *oyer and terminer*, who were conspicuously mounted on a carpeted stage, and in a purer air. Their business was not only to judge, but to preserve fair play, and interdict all poisoned weapons, and all other trespass of the prescribed rules of honorable combat.

April 13, 1829, the church and the open area leading to it was a perfect wedge, or as he of the Pandect has it, a 'squeeze.' All ages, sexes and conditions were there. Even our fair spinsters, with their shining morning faces, were waiting to catch a mouthful of metaphysics, with which to swoop the intellects of their swains at the first convenient period after honeymoon. At nine in the morning, a fine April sun gave us the light of his countenance.—The combat, unparalleled in the annals of disputation, was opened. On the countenance of the immense crowd sat a cheerful and self-relying brightness of keen discrimination, which announced to the most careless adepts in physiognomy, that they had brought to their task not only a due estimate of their ability to weigh the great points to be discussed, in unerring intellectual scales, of a nicety to turn with the weight of an additional hair; but that they felt the responsibility of their case; and were inflexible in purpose to settle these long agitated questions, in justice and judgement, that they might henceforth sleep forever. Imagine the emanating brightness, which beamed from the phrenological domain of the aforesaid seven sages, who were purposely appointed to hear and determine, touching these momentous questions.

Then we gazed at the two *athletes*, and imagined the munitions of logomachy, laid away in mysterious and awful order and power in the narrow precincts of 'two small heads.' We silently admired the infinite compressibility of that knowledge, which is power more energetic than thunder from all the cannon at Borodino.

Every one has seen the face or the print of the benevolent 'social' cosmopolite, the Welch philosopher, whose strange taste it is, to wander over the world, bestowing vast sums of charity, and to obtain, in return, an ample harvest of vilification and abuse. He was dressed in Quaker plainness; wearing his customary, undaunted, self-possessed, good natured face, surmounted, as most people know, with an intellectual rudder of almost portentous amplitude, that might well have been deemed an acquisition in a pilgrimage to the promontory of noses. From each side of this prominent index of mental power beamed such an incessant efflux of cheerfulness, as might well shame, in comparison, the sour and trifling visage of many an heir of the hope of immortality.

The chivalrous champion of the covenant is a citizen of Bethany, near Wheeling, in Virginia; a gentleman, we should think, between thirty and forty; with a long face, a rather small head, of a spark-

ling, bright and cheerful countenance, and finely arched forehead; in the earnest vigor of youth, and with the very first sprinkling of white on his crown. He wore an aspect, as of one who had words both ready and inexhaustible, and as possessed of the excellent grace of perseverance, to a degree, that he would not retreat an inch in the way of concession, to escape the crack and pudder of a dissolving world. His venerable gray headed father, also a clergyman, and two young brothers, were with him. It was understood, that he was independent in point of property, and that he edits a religious paper of extensive circulation. It ought not to be forgotten, that both the father and son perform their clerical duties to the congregation at Bethany, *gratis*. Mr. Owen had a kind of second, too, in a young German gentleman, who travels with him as an interpreter. A stenographer, also, sat in the enclosure of the altar, to take notes of the debate.

When the Welch philosopher arose, might have been seen, in their most amusing relief, eyes strained, mouths half open, and heads bent forward. We saw him forthwith mounted on his wonted hobby, 'the social system.' It was not long before we discovered that the champion of the covenant, in like manner, sported a magnificent, mottled hobby, which our innate reverence for holy things forbiddeth us to name. The historian relateth with grief, that during the eight long days of this logical tournament, these two courses were riding up and down the field of controversy, constantly menacing fight, but never coming to close quarters in the actual tug of battle; for lo! instead of an effectual 'closing in' of quiddities and metaphysical cuts and thrusts, which we expected would make 'the lint fly,' at once, Mr. Owen 'fought shy,' reserved his fire, and entrenched himself impreg-nably behind the 'twelve divine, fundamental laws of human nature,' precisely as our soldiers did on the glorious eighth, behind the cotton bales below New Orleans. On the contrary, our western friend of the covenant showed manful fight, on the open field, to the end of the joust.

If we could follow and describe all the movements and curvettings of the aforesaid hobbies, during the momentous contest, we much fear, our readers would not follow us; for they well know, that to feel the zest, such things must be seen. We shall, therefore, only glance at some of the most prominent performances of each.

'The twelve fundamental laws,' or twelve pillars of the social system, are predicated on the following asserted doctrines. We are the 'effects' of our 'circumstances,' as strictly as inanimate matter obeys its laws. Therefore, we are not subjects of responsibility, praise or blame. We can neither think, act, love, hate, marry, become fathers, eat, drink, sleep, or die, other than as we do. These irresistible circumstances having placed us in a predicament, every way *nauseous* and irrational, it follows, that we ought forthwith to assert our control over these uncontrollable circumstances, and change them for the infinitely better class, which the philosopher proposeth in their stead. He came over these laws with a frequency of development and repetition, which elicited a frequent laugh at his expense from all, who perceived not, that his sole purpose, in this tournament, was to make the reputation of his antagonist a kite, to take up his social system into the full view of the community, and by constant repetition to imprint a few of his leading axioms on the memory of the multitude, that could in no other way have been collected to hear.

The positions, which he thus fixed on the memory of his hearers, with an untiring perseverance, were, that a Christian infant educated in Hindostan would be a Gentoo, in Turkey a Mahomedan, in a cannibal tribe a cannibal, in a quaker family a quaker; and so of the rest. He would have nothing to do with speculation, and would take nothing but *facts*. There were no facts, on which to affirm, or deny, touching the being of a God, the origin of the material universe, or man. We knew a few facts, and might form probable conjectures about others. He believed some historical statements, when they ran counter to the twelve laws; but held all history of a contrary character wonderfully cheap. It may be, therefore, imagined, how he disposed of the external and internal evidences, the miracles and prophecies of our religion. His twelve laws constituted a grand besom, with which all religions, of all ages and climes, were alike to be brushed away, 'like chaff before the wind.' He described the biped breed, under present circumstances, as being miserable stock. 'He had never seen,' he said, 'a rational face in his life.' Their origin seemed to him an ill managed, half dozing 'circumstance' of the legal prostitution, called marriage. That matter was now better understood, as it related to the great improvement of the breed of quadrupeds, which he hinted, might be carried to an infinitely higher and more worthy scale of melioration,

when applied to the breed of bipeds. The energy of mutual liking, and of constantly accumulating power of mind, will and muscle, promised illimitable advantages to the generations of the future. As it was now, it was a joke, and rank perjury, to swear, either in prose or rhyme, on the knees or howsoever 'stirring the stumps in doleful dumps,' that the parties would love each other, *till death them do part*; seeing it was not improbable, from the analogy of no small number of similar cases, that they would prove very tabby cats, soon after the lapse of the honey moon. Christian society was one web of lie, warp and woof, dissimulation, quarrel and blood shed. All the great drama of deceptive acting, all the malevolence, poverty and evils of society he traced to the *free will* systems of religion, to the priests and the weekly preachings of ministers, to whom none might reply. Some of his illustrations had simplicity, piquancy and point. Take an example. 'My friends,' said he, 'it is not quite two months, since I was in the great square in the city of Mexico. I heard a little bell tinkle. A friend said to me, kneel down, Mr. Owen, or you may else be killed. The host is passing. I took out my pocket handkerchief, laid it on the ground and knelt on it. Had you been reared in Mexico, my friends, you would have been as serious in that way, as you are now in your own. And, so far as numbers can give authority to opinion, they are greatly your superiors.'

According to him the social system is to be a complete renovator and purifier. Under its influence man is to be regenerated into a paradisiacal millennium. A *nova progenies*, a new race of most vigorous and beautiful lads and lasses are to be turned together into the fresh clover field of existence. Undisturbed with meditations upon the past or the future, unshackled with matrimony, almost free from disease and the seeds of decay, performing the little labor, necessary to subsistence, chiefly machinery, with the greatest abundance of the best of every thing for human nature, (a favorite phrase) these pretty ones will have little to do, but to eat, and drink, and rise up to play; billing like turtle doves, so long as mutual liking lasts; and dissolving the partnership with the first harbingers of a murky atmosphere. They will treasure chemistry, philosophy and useful knowledge, and pry into some of nature's privacies in a new sort of a style. Children of five years will know more, than the best educated scholars of twenty do in the present order of things. The world is to be dotted off into one immense family of communities, of a minimum of 300, and a maximum of 2000, all wantoning in the aforesaid rich clover field. Travelling is to be freed from its present bitter concomitant, expense: for the traveller will be every where at home, and welcome to the commonwealth of the community. Society will be inexpressibly delectable; for like will cling to like, precisely like two magnets. Such is Mr. Owen's romance of the social system—as fair as a piony; as fragrant as white honey suckle; as loving, as the Vermonter said, as *forty*—and alas! as short lived, as the prophet's gourd.

'The particles, which compose my body,' said the philosopher, 'are eternal. They had no beginning, and can have no end. I shall be decomposed, and lose my consciousness in death, to be recomposed, and to re-appear in new forms of life and enjoyment.' At least he could not be charged with disguise, or reservation; but came out with gratuitous plainness, in the most revolting and desolating tenets of the creed of the everlasting sleep of death.—As he uttered this, a general revulsion of horror passed across the countenance of the crowded audience. We felt at the moment the long covered coals of our own eloquence burning in our bosom; and fancied, that we could have made an overwhelming appeal to the horror stricken multitude. Not so Mr. Campbell. He had other combinations for the close of the campaign, and had determined to put his antagonist to the logical sword, in his own time and way, *secundum artem*. Mr. Owen, aware of the impression he had created, diverted the current of feeling by a pua. 'My friends,' said he, 'you have heard these wonderful stories. If you can away with them all—you are able, indeed, to swallow a camel!'—(Campbell.)

They very often had good and palpable hits at each other, raising a good humored laugh at each other's expense. Mr. Campbell generally commenced his tilt of thirty minutes, by presenting Mr. Owen's positions in a ridiculous light, often availing himself of the argument of *reductio ad absurdum*. Many of his *jeux d'esprit* were singularly quick and felicitous. Amidst the general laugh, Mr. Owen's equanimity never for a moment deserted him. Some of his own retorts flashed upon the yawny tediousness of the prolonged contest, like lightning at midnight. We give two, which remain distinctly on our memory.

A certain Paul Brown wrote a book, entitled 'a twelve month's residence in

New Harmony.' He was a disappointed grumbletonian, and did up Mr. Owen and his system, as with a cleaver. 'We have just heard,' said Mr. Campbell, 'Mr. Owen's beautiful theory of the social system; and Paul Brown's twelve month's residence at New Harmony.'—and he made rhetorical pause, to give force to the intended sarcasm, in saying, *will show the thing in practice*. Mr. Owen, who had hitherto received the thirty minute's fire of his antagonist with smiling and unwinning silence, saw what was coming, after 'Paul Brown's twelve month's residence,' and interjected in the rhetorical pause, 'is all false.' The effect was electric, though whole members of sentences are required to relate it. Another retort was still happier. Mr. Campbell had been discussing the evidences of Christianity from the fulfillment of prophecies. He gave the customary views of the duration of a prophetic year. Said he, Mr. Owen denies the truth of the prophecies, and is at the same time a prophet himself—ay, and a false prophet too, as I shall prove. Few of you can have forgotten, that, three years since, he prophesied in this very city, that within three years, the houses would be tenantless, and the inhabitants emptied into the 'city of mental independence.' It was a home thrust; and seemed almost too severe for the comity of a debate, in which the parties constantly called each other 'my worthy friend.'—Mr. Owen arose with his invincible equanimity of good humor. 'At that time,' said he, 'being a prophet, and availing myself of a prophet's phraseology, I spoke of prophetic years. Taking the exposition of my worthy friend, the period of my prediction includes something like 750 years. The prophecy will be fulfilled, long before that.'

Mr. Campbell possesses a fine voice, a little inclining to the nasal; and first rate attributes and endowments for a lawyer in the interior; perfect self possession, quickness of apprehension and readiness of retort, all disciplined to effect by long controversial training. The words, logic, ratiocination, syllogism, premises, subject, predicate, conclusion, dilemma, demonstration, axiom, &c. were uttered, perhaps, too frequently; and the whole had too much the air of being said, *ad captandum*. We forbear to notice the unfortunate demonstration, touching the two parallel lines. In a popular argument before such an audience many provincialisms, and ungrammatical phrases, ought of course, to be excused. But we could with difficulty, reconcile his occasional fine flights, with the bad taste of introducing God and the Saviour in such perfectly equal, trivial and common parlance colloquy with mortals, as he often ascribed to them. We know, that this is almost the universal popular strain in the western country. A man of such talents and powers ought to give the first example of correcting it. The incongruity of such associations in every trained mind is monstrous. We dissented wholly from his favorite theory, that the idea of a God, a spirit, an altar, a priest, &c. could only have been taught by revelation or tradition. We yielded no readier faith to his declaration, that language must have had the same origin. Some parts of that system of Christianity, which he presented, were as new, as they seemed circumstantial, singular and whimsical to us; and the whole of the logomachy had resemblance to any thing, rather than a public forensic discussion at Cambridge or Yale.

But apart from these defects, as they seemed to us, he evinced a very great amount of various reading of every thing, that could be supposed relevant to his discussion. Every ancient writer, sacred or profane, that had left any remains, which had the least bearing upon his subject, came back from his niche, to instruct us. Warburton, Newton, Locke, Milton, Butler, Soame, Jennings, and the great names of that class were put in requisition on the one hand; and the whole herd of philosophers, skeptics, and atheists on the other, were evoked from their sleep of the tomb, to be compared, judged and sentenced.—His proofs of Christianity were of the common character, and arranged in the common way. We cannot say, that the arguments were stronger or better arranged than Paley's. But they were able; and we were at once pleased and surprised to find, that his views of Christianity were decidedly of the liberal cast. In his contrast between the tendencies of the two systems, and the hopes of a Christian, departing in the joyful triumph of faith to his eternal home, and the desolate sullenness of the Epicurean, laying himself down under the omnipotent pressure of hostile nature to the eternal sleep of the grave, he was impressive and happy. Very often, during the debate he manifested those resources, which belong only to an endowed and disciplined mind.

On the seventh day of the debate, the shot in the locker of the Welch philosopher having temporarily given out, without his hanging out any signal of surrender, he retreated behind his 'twelve fundamental laws,' and intimated that his antagonist might thunder upon him unan-

swerved for some hours, if he chose. Mr. Campbell availed himself of the opportunity, to carry forward his argumentative sequence of proofs, in a connected and uninterrupted essay of some hours. Having recruited somewhat during this interval, Mr. Owen availed himself once more of his thirty minutes, not forgetting the famous twelve fundamental laws, and the debate closed.

During the eight days, that the discussion lasted, the church was uniformly crowded, seldom admitting all the spectators. We all felt, that our city richly deserved the compliment, which both the disputants gave it. There was the most perfect order, and entire decorum of observance, during the whole debate. Although the far greater proportion were professed Christians, and no small part of the stricter class, they received with invincible forbearance, the most frank and sarcastic remarks of Mr. Owen, in ridicule of the most sacred articles of Christian belief. We thought these remarks were often gratuitously offensive. But we perceived it to be part of his system, to keep back nothing; and to leave no ground for charges of reservation, or withholding the most revolting features of a full length portrait of his scheme. An intelligent foreigner remarked to us, as a compliment apparently involuntary, that he had seen no place, where he thought such a discussion could have been conducted in so much order and quietness. All the weapons, badges and guards, that sustained it, were the invisible ones of opinion. Nor did Mr. Owen fail to remark upon it, as a harbinger of the general and speedy prevalence of his opinions, that had he declared the same sentiments fifty years ago in any part of Christendom, he would have been torn in pieces. Truth is, our industrious people gave up eight days to their curiosity, and desire to understand the art of chopping logic, and reviewing the several systems of skepticism. They returned with tenfold zest to their hand-saws and trowels, aware that a bushel of words would not buy a single article in the market, and to their pews, as usual, on the Sabbath, fully impressed, that to live in clover, with ample range of the social system for eighty years, was a poor substitute for the hope of a happy immortality in the eternal regions of the living. Meanwhile we are to have the whole debate from the press; and therefore we have found it necessary, only to touch upon the more prominent points of discussion.

Mr. Campbell at times discovered some impatience, that Mr. Owen could in no way be brought to grapple with him in a metaphysical wrestling match of words. The philosopher, keeping steadily in view his great purpose, to bring his social system fully within the apprehension of the people, never left the fortification of his "twelve rules" for a moment. When the debate terminated on the eighth day, it had become too dark in the evening to read, after Mr. Owen had made his last remarks. Mr. Campbell desired the whole congregation to be seated. Every one in a moment sat down in profound stillness. "You," said he, "who are willing to testify, that you bore the gratuitous vilification of your religion, not from indifference or skepticism, but from the Christian precept to be patient and forbearing under indignity; you who prize the Christian religion, either from a belief in it, or a reverence for its influences, be pleased to rise." Instantly, as by one electric movement, almost every person in the assembly sprang erect. "Gentlemen," he continued, "now please to be seated." All again were seated in almost breathless expectation. "You," said he, "who are friendly to Mr. Owen's system, be good enough to rise." It was almost with a shiver, that we saw three or four rise from the mass to this unenviable notoriety. The people resumed their character, as sovereigns, for a moment. A loud and instant clapping and stamping raised a suffocating dust to the roof of the church. The invincible good temper of Mr. Owen, was not overcome even by this. He smiled, bowed, called it a pretty manoeuvre, and seemed a little perplexed at this turn taken upon him; by one who perfectly knew the Kentucky management of the people. We humbly trust, that the result will be, that the empire of bigotry in this quarter, will be shaken to its centre; that the two extremes of Calvinism and Atheism will be alike rejected by the sober good sense of the people, and that the intellectual pendulum will settle in its vibrations to the permanent point of reasonable and liberal Christianity.

For the rest, every one remembers the employment which Milton assigns, as a recreation on their sulphur hills to the spirits in prison. It was these same inscrutable mysteries of fate, fixed fate, and chance, and the origin of evil, that involved them in mazes of wordy dispute, that rendered confusion worse confounded. Every thinking person must have felt the true character and import of such a discussion before such an assembly. Whoever wishes to know the utmost, that the human mind can achieve upon the subjects, brought into discussion before this audience, would choose to sit down in his closet with Locke and Butler, and Samuel Clark and Paley before him. But Mr. Campbell left on the far greater portion of the audience an impression of him, of his talents and powers, and his victory over his antagonist, almost as favorable, as he could have desired.

Partial or particular kindness is frequently impartial to general cruelty.

THE INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, JULY 24.

"UNIVERSALIST BIBLE."

A miserably contemptible thing has lately been issued from that sink of spleen, vulgarity and blackguardism, the Anti Universalist, with the above title, profanely altering the word of God and endeavoring to palm it on the ignorant part of the public as the Bible which Universalist Christians use. Such high-handed deception we regard as in perfect character with the unprincipled fellow who conducts that paper, and we should have taken no notice of his book, had we not seen it spoken favorably (?) of by the editor of the *New-Hampshire Observer*, an orthodox paper in Portsmouth. It has always been our opinion, as we have heretofore expressed it, that the editor of that paper had a greater regard to truth, fairness and charity, than most any other editor of the same denomination of papers; how surprised and disappointed then were we in reading, in his paper of June 24, the following among other remarks recommendatory of the "Universalist Bible."

Some of our readers, especially such as have never heard Universalists preach, or read their writings, might be inclined to doubt, on reading this book, whether they ever so wretchedly pervert the scriptures, as the book represents. But they need not doubt. We have now before us, (in a paper which we consider as fair as any Universalist paper within our knowledge,) as palpable perversions of what we conceive to be the plain meaning of the Sacred Scriptures, as can be found any where in this book. The *Christian Intelligencer*, the paper referred to, contains a sermon by Seth Stetson, in which the text—"Marvel not at this: for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation,"—is made to mean nothing about the resurrection of the body, and future rewards and punishments;—but is applied exclusively to the moral and political state of the Jews. To such miserable expedients it is necessary to resort, to make men "believe a lie," and wrap themselves up in false security.

The book is widely circulated, and is to be found in the hands of booksellers in various places.

If any of the readers of the *Observer* are inclined to doubt whether Universalists ever so wretchedly pervert the scriptures, as the book represents, we are safe in saying, they must be those who have never heard Universalists preach or read their writings,—not those who are acquainted with them. But the editor of the *Observer*, in order to show that "they need not doubt," refers to Rev. Seth Stetson's Sermon published in this paper. We venture to say that the editor of the *Observer*, however unceremoniously he may call the argument of Mr. Stetson a "miserable expedient," as talented as we admit him to be, is not able to show that his explanation of the text is not the true one. We are not fond of giving challenges, but if that editor will show, by any fair interpretation, that the text, taken in its connexion, does refer to "the resurrection of the body, and future rewards and punishments," we promise to call his argument something more honorable than a "miserable expedient"; nay more, we will give him our cordial thanks, and embrace, with readiness, his views of the text.

We should hardly think that a man of the good feelings of the editor of the *Observer*, could, conscientiously, recommend such a flagrant piece of imposition, as is found in the book referred to; nor can we find it any more easy to conceive how a man of his discernment should suppose such a production calculated to show that we misrepresent the Scriptures. This is a game, we presume he knows, at which two can play. Could we not easily—if our sense of what is due in religious controversy would allow, as it will not—make out an "Orthodox Bible," that would show, as much as this does of us, how "wretchedly the Orthodox pervert the Scriptures"? Suppose we should begin thus:

HOLY BIBLE.
But to us there is but one God, the Father.—1 Cor. viii. 6.
God our Saviour, who will have all men to be saved.—1 Tim. ii. 4.
The Man Christ Jesus, who gave himself a ransom for all.—1 Tim. ii. 6.
And having made peace by the blood of his cross, by him to reconcile all things unto himself.—Col. i. 20.
And I, if I be lifted up from the earth, will draw all men unto me.—John xii. 32.

We could make out a large number of chapters after these examples. Would the editor of the *Observer* recommend our book, should we publish one, and assure the public that "they need not doubt" that the orthodox do "so wretchedly pervert the scriptures"? To be consistent, he must do it.

EASTPORT CORRESPONDENCE.

Some friend at Eastport has sent us a pamphlet containing a "Correspondence between the First Congregational Society in Eastport, and Rev. Wakefield Gale."—Pastor of the orthodox Congregational Society in the same town. If the facts stated in the pamphlet be true—and they appear to be sustained by a reference to the official records—Mr. Gale comes before the public under circumstances, which, we should think, are not calculated to be very creditable to him.

It appears by the pamphlet that reports had been circulated in Eastport for some years past, that the proprietors of the Unitarian Meeting-house in that town obtained it by fraud and injustice; it having been erected by and for the use of the orthodox church in Eastport. It was not, however, until February last, that the Society knew how far these reports had been spread, or how universally believed. At that time Mr. Gale preached a sermon on the occasion of dedicating another Meeting-house built for the use of the orthodox Society. In his sermon, which was subsequently published, Mr. Gale revived and confirmed these reports:

declaring that the orthodox church, which was formed by Mr. Blood, of Bucksport, in February, 1819, made arrangements the following season, by the assistance of some others, (in which they were successful,) to erect an house of worship; but that after it was built, the society or proprietors of the house took it upon themselves to send for and settle a Unitarian minister, who formed a Unitarian church, thus compelling the orthodox, as a matter of conscience, to retire from the house and society and to worship with the Baptists. Such charges the Unitarian society could no longer suffer to go unrefuted; and accordingly a Committee of the society opened a correspondence with Mr. Gale on the subject of his public statements, which is published in the pamphlet before us.

In his first letter, in reply to the call of the Committee for a copy of that part of his sermon which related to their Society, Mr. Gale asks for a true statement of facts and dates relative to the erection of the Unitarian house, promising that if he had made any mistake or given a false impression, he would hold himself in readiness to be corrected. How far he was disposed to correct his mis-statements will be seen in the sequel.

In their reply the Committee furnish Mr. Gale with the facts, as they declare them to exist on the official records of the society; by which it appears, that in June 4, 1818, eight months before an orthodox church was formed in Eastport, and the year previous to the time when Mr. Gale stated, in his sermon, that "the church" made efforts to erect the house, a company was formed for building a meeting-house "for a Congregational minister, such as a majority of the subscribers [not church members, for there was no church then.] may agree to hire or settle for a limited time or for life, without reference to any party or particular denomination of Congregationalists." The shares to the house, 53 in number, were all subscribed for—3 of which were taken by two persons, now belonging to Mr. Gale's society. In July of the same year, the necessary assessments were made, and a Committee was appointed to build the house. In February of the next year (before the house was completed, and while it was supposed—the question not then having been otherwise settled by the Courts—that a church, if one was formed, would have the right of nominating to the Society the minister to be settled,) Mr. Blood, of Bucksport, travelled to Eastport, over one hundred miles in the dead of winter, and organized an orthodox church there, consisting of five members only, of whom but two were subscribers to the meeting-house then being erected. This is the church, which, according to Mr. Gale's statement, made efforts in 1819 to build the meeting-house;—this is the church, three of whom never belonged to the society for erecting the house, and the other two of whom paid but \$303 towards the whole expense of the house which cost \$10,343 25—while Mr. Gale represents as having been cheated out of their rights, because "a majority of the subscribers" chose to settle a Unitarian minister, and because they would not give the exclusive control of it to five persons, only two of whom owned any thing in the house! What modest souls there are in this world; and how friendly are they to equal rights.

In the course of 1819 the house was finished, and a meeting of the "subscribers" was called, all of whom voted, (4 or 5 only dissenting,) to settle a Unitarian minister. Subsequently the orthodox subscribers left the Society; being driven, as the report, alleged, from what ought to have been devoted to their use. Since that time Mr. Gale's society has built a meeting-house, at the dedication of which, in February last, the preacher took occasion to give public currency to the reports against the character of the Unitarian Society.

The facts, as stated above, were, it seems, furnished Mr. Gale at his request. Several letters followed; but though he did not sustain the truth of his allegations, he avoided correcting his error; and this circumstance has caused the Unitarian Society to publish the whole correspondence to the world. It is, as we think, a triumphant vindication of their conduct in relation to the orthodox society.

The pamphlet teaches two things: First, that the orthodox seem to suppose they are entitled to exclusive privileges; and second, that the attempts of liberal Christians to unite with them, thinking to have their rights equally respected, are productive of no good results.

AIONIOS.

Nor argument is so much relied on by our opposers to prove the doctrine of endless misery, as the fact that *aionios*, which is applied to *life*, is also, in one case, applied to punishment. Hence, say they, if it be admitted that the life of the righteous is to be endless, it must also be admitted that the punishment of the wicked will be endless; for the same word is used to denote the duration of both. On the other hand, if it be true that *aionios*, as applied to punishment, is not endless, it must also be allowed that the same word as applied to happiness hereafter is not endless. This sophistical statement of terms, we believe, is considered the strongest argument in existence to prove endless punishment. In the *Zion's Advocate*, whose editor, by the way, is wonderfully valiant against Universalism when no Universalist is in the field, we notice a communication containing inquiries on the subject, cut out by some friend so as to make joints with the editor's reply to them. In that article it is contended, that *aionios* must mean endless when applied to punishment, because, as he says, it is admitted to mean endless when applied to life, &c. Now it used to be considered a sound maxim in logic, that "an argument which proves too much, proves nothing at all." This is the case with that of Br. Wilson. Let us follow his reasoning:—*Aionios*, when applied to life, means endless duration. The same word is applied to punishment; therefore *aionios* as applied to punishment, means endless duration.

We will add, the same word is applied (Gen. xvii. 8.) to the possession granted to Abraham; (Gen. xlix. 49.) to the hills; (Ex. xl. 15.) to the Levitical priesthood; (Hab. iii. 6.) to mountains, &c. Therefore Abraham's possession in Canaan, the hills, the Levitical priesthood, the mountains, &c. are endless in duration. Moreover, if *aionios* as applied to punishment, as the argument is, does not mean endless, there is no proof that the life of the righteous is to be endless. To this we add, if *aionios* as applied to the old covenant, to the priesthood, &c. which the scriptures say have come to an end, does not mean endless, there is no proof that happiness hereafter is to be endless. We apply to Mr. Wilson's argument, thus stretched out till it breaks to pieces, what he says of Universalism.—"The extravagance of the system it is likely will work its ruin."

The truth is, there is an abundance of evidence in

the bible to prove the endless duration of future happiness, without having any thing to do with *aionios*; whereas there is nothing there to prove the endless duration of future punishment.

Mr. W. has, in the article alluded to, endeavored to create a prejudice against Universalists, by quoting some of the late sceptical language of Mr. Kaeleand, and speaking of it, as if the order generally were responsible for it. We protest against such unfairness—such dishonorable dealing. Mr. Kaeleand is not in fellowship with the Universalists, nor are we responsible for those notions of his on account of which the connexion between him and the Universalists has been dissolved.

QUALIFICATIONS OF MINISTERS.

In the same paper, (*Zion's Advocate*.) there is an article copied with approbation from the Appendix to Mr. Mercer's Dissertation on the prerequisites to ordination, in which certain Rules are laid down in relation to the right or authority of any man to preach the gospel. The fifth struck us as curious enough to be proclaimed in the present day. It will show how much opposed this writer, and all who approve his rules, are to free inquiry and personal independence. It is as follows:

"5. That no Minister may start any new opinions founded on his own judgement, or indulge in speculations of his own imagination; but must be governed wholly by the simplicity of scripture [calvinistic] truth as he has been taught, in perfect accordance with the united judgement of his brethren in the Ministry as a 'true yoke fellow.'"

We may safely challenge any one to show us where in the Roman Catholics ever went farther in denying the right of private judgement and in making people receive their opinions from the Pope and the Priests, than Mr. M. has gone in the above Rule. Has it come to this in this free country, that no man can be allowed to preach in the calvinistic denomination, if he dares to impute an "opinion founded on his own judgement"? Must he be "governed wholly" by those doctrines which "he has been taught" by his clerical teachers,—submitting so far as it respects the doctrines he shall believe and preach, to the "judgement of his brethren in the Ministry" rather than to the dictates of his own conscience? What will this lead to?

PIONEER STAGES.

It is known to our readers, that our orthodox brethren in New-York have entered into a speculation to make money by running lines of stages, claiming patronage on the ground that they do not profane the Sabbath by running on that day. The stages have run about two years, during which time, strange to relate, they have proved a losing concern. With a view to make up for the loss already sustained, and to enable the "pious" line to continue running, contributions have lately been taken up in various parts of the country on the Sabbath. It is said that to pay for what is given to the pioneer line in contributions, the stage drivers agree to throw *tracts* at every body they meet on the road.

DEDICATION.

The new Universalist Meeting-house in Hanson, (Mass.) was dedicated to the service of Almighty God, on the 15th inst. The order of services was as follows: 1 Voluntary—"Strike the Cymbal." 2 Reading of the Scriptures, by Br. Elmer Hewitt. 3 Hymn. 4 Introductory Prayer, by Br. H. Ballou. 5 Hymn. 6 Dedictory Prayer, by Br. R. Streeter. 7 Hymn. 8 Sermon, by Br. T. Whittemore, from Hag. ii. 6, 7. 9 Concluding Prayer, by Br. R. L. Killam. 10 Benediction.

The congregation assembled on the occasion was too large to be convened in the Meeting-house, which is 46 feet in length by 36 in breadth. Br. E. Hewitt at present preaches to the Society in Hanson.

We regret that the manuscript copy of Mr. Brimblecom's Sermon was not received in season to enable us to publish it on our outside form this week. It shall appear in our next.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

MAINE CONVENTION.

MR. EDITOR,—There were several circumstances combined to give interest to the Association at Readfield. By the order and dignified attention of the audience, no attentive observer could avoid coming to the conclusion, that an unusual excitement exists among the people in relation to the great subject of Christianity. The ability, displayed by those, who preached on the occasion was surely honorable to themselves, and highly gratifying to an immense congregation of devout worshippers. The first Sermon, by the venerable Mr. Stetson, was an able production. The points of doctrine were the strict unity of God, and the absurdity of the notion which many entertain, that the design of the gospel was to placate infinite vengeance and to reconcile God to his offending creatures. It was delivered with a peculiar pathos, and in a manner which at once chained the attention and affected the heart. His fervor appeared to arise from the spirit of the subject on which he was treating, and even should any doubt the correctness of the position which he took, they were awed by the manifest sincerity of the speaker.

Mr. Wood's Sermon was of a high order, whether we consider the importance of the subject, or the manner in which it was treated. He showed by logical proof, that sin and error were not of heavenly origin, the former consisting in the intention but not in the act; the latter the result of capacities that are finite, and consequently both must be "rooted up," or exterminated from the universe of God. He showed great ingenuity and talent in exposing some of the errors in Christendom, showing their origin and final destiny. His person is every way prepossessing, and his manner of delivery by no means disappoints an audience in their

expectations. It is believed that his gifts are a valuable acquisition to the order in this State.

Mr. Brimblecom was listened to with the most profound attention. His Sermon was ingenious and learned. He took for his text the first passage where the valley of Hinnom is mentioned in the Old Testament, and gave us its geography and history. He presented every instance in which it is translated hell in the New Testament, and showed the absurdity of applying any of them to the resurrection state for their fulfilment. Sentiments, from so talented, learned and pure a character, unequivocally expressed, and powerfully enforced, must have a tendency to establish those who were halting between two opinions. It is sincerely hoped that most of our Unitarian brethren will cheerfully follow so laudable an example and no longer keep their light under a bushel, but proclaim to the world, "the truth, the whole truth, and nothing but the truth."

Every ear was open, and every heart beat with the expectation of hearing something interesting from our much respected Br. Cobb, and we were not disappointed. His discourse was founded on the circumstance of the complaint of the Jews after they left Egypt owing to the difficulties and discouragements with which they had to contend. This led him to expatiate on the difficulties those have to meet with, who have the independence to leave spiritual Egypt for the sake of the rest, which the pure gospel affords. It was an enlightened consoling discourse, and many, from their experience, could bear truth to the testimony of his remarks.

Mr. Streeter closed the exercises in a manner seldom equalled, and never excelled. His principal object was to show that the duties of religion were not burdensome, but a source of the purest joy. He was peculiarly fortunate in culling from the New Testament, every incident calculated to mortify pharisaic pride. He rather made an effort to avoid every appearance of study and arrangement, so that most of his figures seemed to come to him by accident. Such is his volubility, that his sentences flow without any seeming effort; but this too frequently betrays him into the error of prolixity.—Though sometimes lengthy he is not tedious. Without prejudice to any other speaker, Mr. Streeter possesses some of the most important properties of an orator. He is an eloquent preacher. His addresses on that occasion were well arranged and had a powerful effect on the feelings of an immense congregation of people.

I would call the attention of the public to another circumstance which gave an additional interest to the meeting, and that is, the request of Mr. Brimblecom to be received into the fellowship of the Association. This was so unexpected, and at the same time so heart cheering to the ministers and delegates, that most of them could not refrain from tears, and it was with difficulty that the motion was put. This was followed by a very pathetic address from Br. Stetson, a part of which I heard. A peculiar solemnity accompanied the transactions of that day. May it be but a prelude to joys that are yet to come, and may each anniversary of our Association be crowned with some signal triumph. CINCINNATUS.

[For the Christian Intelligencer.]

EXPLANATION OF ISAIAH LIII. 12.

WANTED.

BR. DREW:—Believing you to be ever ready and willing to satisfy an inquiring mind concerning any difficult passage of scripture, I take the liberty of asking your opinion of the 12th verse of the 53d ch. of Isaiah. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong."

A gentleman of Paris, (Me.) who is the author of a little book entitled, "A Glance at Dean's 120 Reasons for being a Universalist," who professes to have some knowledge of the French, Hebrew, Latin and Greek languages, gives us to understand that the meaning of the above passage is, that God, the "Father of the spirits of all flesh," who is declared to be "no respecter of persons," has "divided" to Christ "a portion out of the great family of man!" Mr. Walker seems to think that God has consigned the rest (more or less) over to the devil to be unendingly tormented!

Dr. Benson comments upon this text thus: "Therefore will I, viz. God the Father, divide him a portion—this word portion (though there is nothing for it in the Hebrew) is properly supplied out of the next clause, where a word, which answers to it, rendered, *the spoil*, is expressed; *with the great, or, among the great*: Such as the great and mighty potentates of the world used to have after a sharp combat and glorious victory. Though he be a very mean and obscure person as to his outward condition in the world, yet he shall attain to a greater pitch of glory than the greatest monarchs enjoy. He shall divide the spoil with the strong,—the same thing repeated in other words. The sense of both clauses is, I will give him great and happy success in his undertaking: he shall conquer all his enemies: he shall lead captive his kingdom among and over all the kingdoms of the world."—See Eph. i. 20, &c. and Phil. ii. 9, 10.

Neither of the above opinions gives any satisfaction to my mind. The first is manifestly opposed to the character and de-

of God and to the mission of his Son; and therefore it is impossible for me to reconcile it. By what authority Dr. B. makes his statement I know not. In what sense it can be said that Christ shall have a portion "divided" to him, and in what sense it can be said that "he shall divide the spoil with the strong," I am unable to conceive. Therefore, if you, or some one of your correspondents, will have the goodness to explain the meaning of this text through the medium of the "Intelligencer," you will confer a favor on one who is desirous to know the truth.

J. O. E****.

[The idea that God is to divide the human family between Christ and the devil is not only opposed to what is said in the context, where it is declared that Christ, who bore the sins of the whole world for their salvation, "shall see of the travail of his soul and be satisfied"—(satisfied he never can be as long as the devil retains one whom he purchased by his blood), but is everywhere contradicted in the word of God. Such an idea is preposterous; and, as it seems to us, could be believed only by those whose vision is so jaundiced as to see proof of their notions in every object they behold, however much it may contradict them.]

We have bestowed no particular attention to the subject, but it strikes us that the text was designed to assert the success of Christ in establishing the claims of his religion, bringing even the "great" and "strong"—Kings and Princes, to bow before his righteous scepter.]

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, JULY 24, 1829.

Election. The second trial for an election of a Representative to Congress for this district to take the place of Mr. SPRAGUE, who has been elected to the U. S. Senate, took place on Monday last. The weather was very pleasant—too much so indeed to induce the farmers to leave their haying to repair extensively to the polls. It will be seen, however, that the number of votes in this town and Augusta where the two candidates reside, was great, and united in favor of their respective townsmen—a good evidence of the estimation in which the gentlemen are held by their neighbors. In this town Mr. Evans received 397 votes; Mr. Williams but 3. In Augusta, Mr. Williams had 738; Mr. Evans but 27. Taking the three sister villages of Gardiner, Hallowell and Augusta, which stand with their arms extended to, and united with, each other, on the western bank of the "beautiful Kennebec," there were cast no less than *eighteen hundred and seventy-three* votes, and this in the most busy season of the year.

"How pleasant 'tis to see,
Brethren and friends agree."

But the brethren and friends here "agree" to disagree—in some things at least; though after all, we cannot believe that there is not as much real and abiding friendship between these three villages, as there is in any neighborhood whatever.

The following is the state of the polls so far as accounts have been received. There are but three towns, and these small ones, to be heard from. If the returns below are strictly correct, and we have taken some pains to have them so, it will be perceived that Mr. Evans has a majority of 209 over all others.

	EVANS.	WILLIAMS.	SCAT.
Gardiner,	397	3	2
Augusta,	27	738	9
Hallowell,	363	121	13
Pittston,	90	42	1
Waterville,	173	44	2
Vassalboro',	127	131	0
Sidney,	73	80	2
Belgrade,	1	162	0
Dearborn,	3	71	0
Rome,	0	48	0
Winthrop,	93	105	0
Readfield,	139	32	0
Monmouth,	106	94	0
Wayne,	25	16	0
Farmington,	64	51	42*
Winslow,	33	16	8
Winsor,	61	41	0
China,	84	83	1
Liberty,	1	9	0
Albion,	9	111	1
Unity,	1	29	0
Leeds,	54	33	0
Clinton,	66	22	2
Fayette,	52	31	0
Mr. Vernon,	132	9	0
Chesterfield,	36	8	7
N. Sharon,	52	9	6
Vienna,	25	9	0
Palermo,	37	53	0
Freedom,	9	6	0
Monville,	7	12	0
Troy, no meeting.			
Burnham,			
Washington,			
Patricktown,			
	2531	2221	101

* For Benjamin White.

Nominations. The Administration party in Washington County, have nominated Gen. Charles Peavey for Senator. The other party have nominated Hon. O. Hill. In Waldo, the Administration convention has nominated Rev. Joshua Hall. The Candidate on the other side is Hon. A. Holbrook.

Ministers, as legislators, seem to be getting in good demand. Already we notice two Baptist, and one Methodist preacher nominated for the Senate. We don't know, after all, but we shall have to consent to let some one or more out of the many conventions, that will probably be held in this county be-

fore long, nominate us for the Senate. If elected by a unanimous vote, and with the promise of being paid for our services as much as our labors would be worth, (in which case we should expect to sit down with an easier fortune than the tribe editorial generally obtain,) we might consent to take a seat amongst the conscript fathers, for the sake of watching the influence of the clergy over the legislation of the Senate.

The Season. The weather though warm hereabouts for the last fortnight, has not been hot enough to make the river boil or to cook the fishes therein, but it has been excellent for haying—and the crop of grass is abundant. The wheat harvest promises to be good; it is now beyond danger from the rust.

Novel Fishing. A Sturgeon 6 ft. 7 inches long jumped into a boat which was crossing the river near this village, on Sunday evening last, and working himself under the seats he became powerless and was secured.

President Jackson has lately visited Fortress Monroe, in Norfolk, Vir. He was noticed on his journey and in Norfolk with those expressions of respect that are due to the Chief Magistrate of the Union.

Mrs. Royall has been indicted by the Grand Jury of Washington as a common brawler and nuisance.

Fanny Wright is delivering a course of philosophical Lectures in Boston. Her talents are of an high order.

The statement about the kissing of the people on Capitol Hill, when the Grand Lodge laid the corner stone of the State House, is incorrect.

A Society of females has been formed in N. Y. called the "Ladies Anti-ambition-to-figure-in-the-newspapers-under-pretence-of-religious-or-charitable-purposes-with-no-useful-result-to-the-neglect-of-your-own-domestic-duties Society."

Foreign. The last intelligence from Europe is by way of Havre.—Paris dates are to the 31st of May.

The aspect of every thing is pacific except the affairs of Turkey and Russia.—France has placed her army and navy upon the peace establishment—and there is no indication given of a change in this respect. By the various paragraphs in the newspapers every editor seems disposed to tell how the approaching campaign between the belligerents is to be conducted.—Nothing certain, however, has occurred since the last arrivals, except a contradiction as to any important battle having been fought in Turkey. We wait patiently for the development of the Russian plans.—In the meantime it appears probable that the King of Spain means to attempt the recovery of Mexico, by fitting out an expedition from the Havana. Indications of this design now reach us from Madrid—and the Proclamation of Gen. Vives, from the Havana, supports the plan. Great exertions will be made in the expectation of their finding friends in Mexico to favor the invasion. The repeated revolutions among the Nations of Spanish America, since they have achieved their independence—indicate so insecure a condition of government—that it would not be surprising to us if a sufficient royal force were landed in Vera Cruz—to see a counter revolution spring up from the embers of political contention in the Mexican States. If such an event were to occur, a long struggle might be followed by subjugation, and the pall of despotism be again spread over the nation, as in the degenerate cases of Spain and Portugal.—*Eve. Gaz.*

Religious Phrenzy. A melancholy and distressing murder was perpetrated in Ashfield, on Tuesday last, by a man named Alfred Elmer. He fancied himself commissioned from Heaven to kill three persons, and derived his warrant, as he says, from the 11 chapter of Revelation. His victims were a child about 2 years old, an only son of Mr. Timothy Catlin, which was killed on the spot, and an old gentleman, grandfather of the culprit, who was so severely wounded that there is no hope of his surviving. The child he killed because it was innocent. At the time of the deed, the mother of the child was milking; on being told that Elmer had gone into the house, with a razor in his hand, she immediately returned to the house; and on entering the room, found the child dead in the cradle in which she had left it sleeping, having its throat cut in a shocking manner. The criminal, having committed this horrid deed, hastened to his grandfather, whom he struck on the head with an axe, and would have repeated the blow, but for the interference of some females who were present. The old gentleman is between 70 and 80 years of age.

The Ghost.—For several evenings last week the town of Waltham had a supernatural visitor, who appeared in the edge of the woods near the plain. Many people went from this city and vicinity to see his "ghost-ship," who soon obtained a very comfortable notoriety. On Saturday evening, nearly 500 people are supposed to have collected near the spot, and word having been given out that he would not

appear until 11 o'clock, the tavern keepers in the neighborhood drove a pretty trade in the matter of providing suppers, &c. The affair appears to have been set on foot by some young men, to test the courage of a companion who had expressed his disbelief of apparitions. The rifles said to have been fired at the unearthly substance, it is believed, were discharged by those who were in the secret, and who took care that balls should not be forthcoming. The deception, it is said, consisted of a person dressed in black wrapping a white sheet about him and letting it fall in such a manner as to appear as if he sank into the earth. We congratulate all the trembling old women and timid maidens that the ghost is laid at last.—*Patriot.*

The Boston Daily Avertiser, of Thursday week, contained the translation of a religious imposition which had been practised, till lately, for many years upon a community in the Department of St. Marcellin. There was a sect, known under the order of the Saints, who worshipped an old woman, whom they considered the mother of the Messiah, a worker of miracles, giving speech to the dumb and curing the lame. This woman died a short time ago, and the prophet Elias who used to visit and receive the collections which had been made for him by the people, was very desirous of coming into the possession of the convent, and caused to be made in his favor, a will by Marion, a priest, who was the founder of the sect. A prosecution has been recently commenced against several persons concerned in this imposition, and the implements of worship were seized and deposited at the Register's office. They consisted of boxes ornamented with casques fringed with gold and silver lace, a shirt decked with lace and ribbons, an embroidered child's cap, book of prophecies, and several pairs of white shoes!!

On the night of the 2d inst. there was a severe frost in the vicinity of Wellsboro', (Pa.) which destroyed cucumbers, corn, &c. &c.; and on the 3d and 4th ult. a tremendous hail storm in the western part of this State—in some places the hail was eight inches deep, and there was good sleighing, on the following Sunday, in the town of Ludlow. Great damage has been done to gardens and grain in Springfield, (Mass.)

The Hon. John McLean, one of the Judges of the Supreme Court, is now on his Western Circuit. In his progress through the Western States, he has, it would seem, won the esteem and confidence of all with whom he has had intercourse.

NOTICE.

We are requested to say that the Editor preaches in Waterville village, every other Sabbath. His next appointment at that place comes next Sabbath.

TO CORRESPONDENTS.

"Observer" will be heard before long. "A. B." is received and under consideration. We think that the letter to Dr. Tyler is hardly explicit enough, considering the circumstances, for publication. We must decline giving our young friend in Lewiston our reasons for entertaining the suspicions we had that his poetry was not original, which we published a few weeks since. He would not wish us to publish them. We are happy to believe, from what he says, that the piece was original. We hope he will always do the same. We like to encourage young men; but we must exercise our own judgement as to the expediency of publishing their articles, notwithstanding.

MARRIED.

In Portland, Rev. Joseph Walker, to Miss Eleanor Hodgkins—something more than a *Glance*.
In Montville, by Rev. Moses McFarland, John Emerson, Esq., Attorney at Law, aged 50, to Miss Mary Walls, aged 17.
In Buxton, Nathan Elden, Esq., Attorney at Law, to Miss Mehitabel Woodman, daughter of E. Woodman, Esq., of Seabrook.

DIED.

In New-York, Wm. Colman, Esq., for twenty years editor of the Evening Post.
In Rochester, N. Y. Hon. Nathaniel Upham, formerly a member of Congress, aged 55.
In Winthrop, Mrs. Deborah Tupper, relict of the late Dr. James Tupper, aged 66.
In Bowdoin, Mr. William Sampson, Aged 54—strong in the belief of a happy immortality.

MARINE JOURNAL.

PORT OF GARDINER.

ARRIVED

schr. Don Quixotte, Caldwell, Salem. July 16.
schr. Gen. Jackson, Smith, Sag Harbor. Joseph, Baker, Dennis.
schr. Only-Daughter, Philbrook, Salem. July 18.
schr. Mind, Weymouth, Salem. July 19.
schr. Henry, Johnson, Portland.
schr. Moro, Perkins, Salem.
schr. Canilla, Blanchard, Boston.
schr. Hill, Elwell, Boston.
schr. Rob-Roy, Fowler, Newburyport.
schr. John, Groves, Hyannis.
schr. Elizabeth, Stamford, Salem. July 21.
schr. Polly-&Nancy, Osgood, Newburyport.
schr. Sea-Flower, —, Boston.
schr. Eunice, Perry, Sandwich.
schr. Fair Play, Osgood, Newburyport. July 22.
schr. Friendship, Nickerson, Salem. July 22.
schr. Syren, West, Portland.

SAILED.

schr. Martha, Ellis, Boston. July 16.
schr. Commerce, Manning, Salem.
schr. Eliza-&Nancy, Bourne, Falmouth.
schr. Sally, Nickerson, Dennis. July 17.
schr. Reaper, Nickerson, Hyannis. July 20.
schr. Gen. Jackson, Smith, Sag Harbor.
schr. Don-Quixotte, Caldwell, Ipswich.
schr. Olive-Branch, Perry, Sandwich.
schr. Joseph, Baker, Dennis.

PROSPECTUS Of a Religious Newspaper, to be called THE PROTESTANT, AND ECLECTIC REVIEW.

"And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" SAINT PAUL.

"Si quis
Opprobriis dignum laceraverit, integer ipse
Solventur risu tabula; tu missus abibis." HORACE.

No maxim can be more strictly true, than that the mental capacity always enlarges with its acquisitions; that the greater the expansion of the intellect, the more disposed it is to receive, with eagerness, such nourishment as tends to enrich its already accumulated treasures; and in some measure, thus to satisfy the unbounded ambition of the immortal mind. Our astonishment then is not excited, when, in casting a glance around us in the world, we find the enlightened part of mankind, especially engaged in forwarding "the march of intellect." It does not excite our surprise to find the savans of Europe and America engaged in investigating science; giving a useful direction to their great and capacious minds; and by their learned and successful labors, bestowing on man whatever can contribute to his mental enlargement.

But if this be true as regards knowledge, generally, it is eminently so, as respects the Philosophy of Religion, that germ of all this mighty superstructure which has of late roused the greatest attention, calling forth the efforts of some of the master spirits of the age; and it must be acknowledged that this is the all-powerful momentum which will stimulate and give direction to the energies of men, and sustain their destinies, as free agents, both mentally and politically, amid all the conflicts which may yet await them before the consummation of the golden age of Liberty.

It is under this impression that the subscribers propose to publish a Religious Newspaper in Augusta, to be called the "THE PROTESTANT, AND ECLECTIC REVIEW."

The Publishers, in submitting their proposals to the public, are not desirous of making large promises and flaming professions of what they mean to do; but would rather that the character of the paper should be left to be its own panegyrist. They think it due, however, to the friends of liberal Christianity to state, that they have committed the charge of its Editorial labors to a gentleman deeply imbued with the principles of the Reformation, who acknowledges no master but Christ, and no guide but the written word; and whose Intellectual and Professional reputation will be an ample guarantee for the character of the proposed publication.

This paper, then, will be devoted to the dissemination of liberal Christian principles and feelings. Its columns will be open to original compositions on controverted points of Theology; Essays, moral and religious; appropriate pieces of poetry, either original or selected, and communications, of any description, if written in a becoming spirit, and having for their object the melioration of the condition of mankind. Due attention will be paid to the insertion of Domestic and Foreign Religious Intelligence. Original Reviews of New Publications, especially those of a select kind, together with short notices of forthcoming works, will occupy a prominent place in the paper. It is intended, also, that it shall have what may be termed its secular department, containing a summary of the Foreign and Domestic News of the period intervening between the days of publication, with occasional glances at the political state of the world, and especially that of Europe. This part of the paper will carefully record the inventions of the Artist who adorns the labor of the industrious, and makes additions to the wealth of nations; the observations of the Astronomer, who, not only delights and instructs us with his discoveries, but affords greater facilities to the commerce of the world; and the investigations of the Philosopher of Nature, who by his unwearying assiduity contributes so largely to the common stock of useful information.

In short, whatever can minister to the information, and tend to infuse charitable feelings and a spirit of gentleness into the minds of our fellow mortals; whatever can make them wiser, and better, and consequently happier in time and through eternity, it shall be the study of those engaged in conducting the publication to contribute.

In lifting our feeble voice in opposing Ecclesiastical domination, from whatever quarter, or in whatever form it may appear; in censuring the unsocial temper displayed by some parties in the church in the present day; and in keeping no terms whatever with ungodliness in the various shapes which the many-headed monster assumes; we shall endeavor to do so, with a due regard to the lesson taught us in the mottoes which we have chosen: but the public may be assured that we shall be found at our post, and that no consideration shall induce us to compromise our integrity as *Christian Observers*.

The Publishers believe that the present is the time to present to the American public, and more particularly to the citizens of Maine and the adjoining states, a work of the nature which they have just projected. They firmly believe that it is much wanted in this region; and in the full persuasion that the public encouragement will bear them out in their anticipations, they have resolved to make preparations for issuing the first number on the morning of the first Saturday of September next, to be continued once a fortnight, on Saturday, until the amount of patronage shall authorize them to publish it every week. In the meantime they propose to print it on a Demy size sheet, of good paper, folded in the quarto form, at the reasonable price of a dollar and a half, or if paid in advance, a dollar and a quarter per annum.

EATON & SEVERANCE.

Augusta, Me. July 1829.

NOTICE.

M. R. LOBDELL under contract with the Government of U. S. having commenced the removal of the rock in Lovejoy's Narrows, vessels passing up or down the Kennebec river, will, for the present, pass on the east side of the half tide rock, or the west side of Swan Island. After the first day of August next, they will take the passage to the westward of Swan Island.

PETER GRANT, Agent.

July 22, 1829.

STRAYED OR STOLEN.

LOST from a pasture in Augusta, about three weeks since, a middling size dark grey MARE, with a switch tail. Said Mare is about 6 years old. Whoever will give information where she may be found, or will return her to the subscriber, shall be suitably rewarded.
SMITH L. GALE.
Augusta, July 23, 1829.

FOR SALE.

JOSEPH LADD wishing to leave this town for Florida, offers for sale his valuable MILLING ESTABLISHMENT, together with his Farm and Farming Utensils. He will sell his Saw Mill, Grist Mill, one Dwelling House, Barn, and other Out Buildings, and about 64 acres of Land, all laying in one body and under good improvements, with wood land sufficient, having orcharding enough for family use, with or without the following property, viz: Pulling Mill, Dwelling House, good Barn, built the past season, and about 30 acres of good land, being 10 acres of wood land and the remainder under a good state of cultivation. He also offers for sale a small Farm of at least 33 acres of good land as can be found in the state, having 10 acres under good improvement.—He will sell any part of the above property or the whole together as may best suit purchasers. Should a promising, capable man appear, he would sell an undivided half and rent to him the remainder together with a full set of farming tools.

If the above property should not be sold by the first of October next, it will be offered on rent at a fair price, for one, two, or three years, together with all the tools sufficient to carry on every branch of the business now in operation.

The above property is in the vicinity of the State House and on the route to be surveyed this present season for a canal to unite the waters of the Kennebec at Augusta and Norridgewock.

N. B. A new Bolt will be ready to run the present week which will make the grist mill in good order for work.
Augusta, June 29, 1828.

TIMBER LANDS.

AGREEABLY to the provisions of the resolve of February 24, 1828, "for providing public buildings for the use of the State, and an additional resolve passed February 19th, 1829."

The following Townships and parts of Townships, will be sold at Public Auction, to the highest bidder, at the Land Office, in Bangor, on Tuesday the twentieth day of October next, at 10 o'clock in the forenoon, (subject to the reservation for public uses provided by law) viz.

Township number 2, in the 13th range, west from the monument, according to the plan of Joseph Norris. Township No. 3, in the 7th range, and Township No. 5, in the 4th range, according to Joseph and Joseph C. Norris' plan. Also, Township No. 1, in the 9th range, Township marked A, in the 11th range, and all that part of Township numbered 4, in the 3d range of Townships west of the monument, according to a plan made by Joseph and Joseph C. Norris, which was assigned and set off to the State of Maine, by Commissioners, under the act providing for the separation of Maine from Massachusetts.
DANIEL ROSE, Land Agent.
July 3, 1829. 28-ts

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and estate of STEPHEN JEWETT, late of Gardiner, in the County of Kennebec, Esquire, deceased, intestate, and has undertaken that trust by giving bonds as the law directs.—All persons, therefore, having demands against the estate of said deceased, are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to
Wm. H. JEWETT, Administrator.
Gardiner, June 30, 1829.

NOTICE.

THE Subscriber would inform the inhabitants of Gardiner and vicinity, that he has opened a shop opposite the *Gardiner Hotel*, where he will clean Ladies' and Gentlemen's CLOTHING in a neat manner.
COLORING—Bonnets, Crapes, Silks, and Broadcloths of all kinds.

Constantly on hand and for sale, second hand clothes of every description.
Also—SHOES & BOOTS cleaned.
D. JOHNSON.

Gardiner, July 11, 1829.

N. B.—Satisfaction will be given or no pay.

LAST CALL.

ON THE DELINQUENT PROPRIETORS OF
NORTH TURNER BRIDGE.

PUBLIC NOTICE is hereby given, that a balance remains due on each of the following shares in the North Turner Bridge, upon some of the installments which have been legally assessed on said shares, viz:—No. 6, 7, 8, 9, 10, 78, 79, 14, 16, 17, 22, 23, 66, 67, 24, 29, 46, 47, 49, 50, 51, 48, 59, 61, 62, 70, 80, 84, 85, 93, 118, 119, 120, 121; and that unless all such deficiencies are paid into me before that time, I shall actually expose and sell at public auction, on Saturday the 15th day of August next, at 1 o'clock, P. M. at the Toll house of said Proprietors, all such delinquent shares, for the purpose of raising such deficiencies, with incidental costs.

AARON SOULE, } Treas. of N. Turner
Bridge Company.
North Turner, June 24, 1829.

THE NEW HYMN BOOK.

DESIGNED for Universalist Societies, compiled by SEBASTIAN & RUSSELL STREETER, for sale at the Gardiner Bookstore by P. SHELDON. July 6.

SMITH'S NEW ARITHMETIC.

JUST published, the third edition of Smith's Practical and Mental Arithmetic, new edition, with very great improvements, and accompanied by CUBICAL BLOCKS, for the illustration of the Cube Root. This work now forms a complete system, and may safely be pronounced superior to any work of the kind ever before published, for common schools. It is, besides, the cheapest work of the kind published.

For sale by P. SHELDON

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BLANKS—for sale at this office.

POETRY.

[From the Statesman & Register.]

CHILDHOOD AND AGE.

The light that plays round childhood's path
Is the first warm glow of spring;
When each flower a sweeter fragrance hath,
And each bird a sweeter wing;
When the buds and the blossoms unfold their leaves
To the zephyr newly born;
And the lark, soaring high in the heavens, weaves
His song to the dewy morn.
'Tis a light that wakes the heart to mirth,
And fills the soul with glee;
Which gives a charm to the social hearth,
And the gambol wild and free.
From pleasure to pleasure it leads us on,
And the vanish when they will;
But it always shows us when they are gone,
New joys and pleasures still.
And thus, lest the hopes it bears away
Should leave some tinge of sorrow,
It never steals one rose to-day,
But it brings us two on the morrow.
Its tears are like drops of rain which fall
In a gentle April shower;
They cling for a moment, as dark as the pall,
To the edge of some beautiful flower,
And then soon as nature looks smiling around,
All sparkling and glistening, they leap to the ground.
But the light which comes in after years
Is the autumn, pale and wan,
When nature disrobs'd of her pride appears,
And a change hath come on man.
'Tis a light which shines when the eye is dim,
And the brow is furrow'd o'er;
When the wine cup, sparkling to the brain,
Can awake the soul no more,
Nor the revel, then, nor the song of mirth,
Nor the crowd of busy men,
Nor the ties which bind us to the earth,
Nor the love of sordid gain,
Have power to bring before our view
The dreams of early youth,
Or within our bosoms to renew
Life's freshness or its truth.

G. I.

TO MY INFANT BOY.

Come, little Smiler! I have heard men say
That in the book of childhood one may trace
The destiny of years; turn then this way,
And I will read thy fortune in thy face.
And now that I have shaded gracefully
Those silken curls, that a glad hour conceal,
Laver would have worshipped, and thine eye
On mine is smiling—what doth it reveal?
My own within that magic glass appears
Reflected bright; and there I find hope hath cast
All that we love and wish—gleams of far years
That scatter flowers with sunshine at the last.
Go then, fair child—how happy shalt thou be!
A Father's wishes are thy destiny.

MISCELLANY.

[From the Troy Budget.]

I had laid down my Bible and walked into the garden, just beginning to show the beauties and glory of renovating nature. As I happened to have a magnifying glass in my pocket, curiously prompted me to examine the just opening bud of an apple tree; to my great surprise and gratification, I discerned a colony of inhabitants within the folds of the future leaf, which was carefully taken from the tree, and a settlement of 110 living animals distinctly counted through the glass; there were probably a dozen or more lost on the plate upon which the bud was dissected. Upon a twig of a dwarf apple tree, four inches in length, were observed some hundreds of eggs and a few busy insects just springing into life, different in structure from those above mentioned. Often have I been amused to examine with a glass the eggs enveloped in a shell (commonly called a nit) upon the common apple tree, and these in countless millions, so that the eggs on one tree would almost exceed computation.

These microscopic nations, for aught we know, like men, and beasts, and fishes, and other animals, prey upon each other; they may have their wars and conquests—feel the passions of animal nature—of love, hatred, beneficence and ingratitude; they "fret and strut their hour upon the stage" as well as other animals; and like them they pass away, and like them are forgotten.

When the human mind contemplates the Great First cause—the cause of all effects and causes, it is absolutely lost in "wonder love and praise." But when human science and inventions are called in to our aid, to view the manifest design of this self-created, self-existing intelligence in the large animals, in their anatomical structure, their solitude, &c. and doubtless the same in the animal cule within, formed by generation or solitary production; it all speaks the grandeur, and goodness of Omnipotence. HIM we hear in the roaring thunders and the bellowing mountains.—HIM we see in the rolling lava and fierce lightning. HIS voice we hear in the tempest and whirlwind, we hear in the vesper breezes. HIS grandeur and magnificence we hear in the lofty mountain and the stormy billow—we see it in the fragrant and beautiful flower. O how his glories shine in the heavens—how beautiful are they on the enamelled plain. The little selfish pursuits of this little animal, man, in all his little views of personal aggrandizement. One toiling for wealth, "they toil for him they know not who," another pursues the phantom, pleasure—another runs the race of popularity—he seeks for honors and preferment—sacrifices friends to his own little views, and armies of fellow men to his ambition; then like the little insect, he goes hence and is "no more known forever." Man looks at the starry heavens with profound astonishment—he hears the roaring thunders and stands appalled. The beasts of the field, and the birds of the groves fly in wild dismay from the stormy blast. Man investigates causes and effects—the beast is terrified without searching for causes, only dreading effects, which doubtless it anticipates.

Sustained by this infinite goodness—created and directed by his omnipotent power—contemplating a manifest design in all his works as far as the limited un-

derstandings of our natures will permit, the animal, insect and vegetable world on this little speck of creation, elevating our thoughts to the worlds above us, wheeling in indiscernible grandeur in their vast orbits with perfect order and regularity—system upon system, and probably infinite in numbers & absolutely incomprehensible in all perfection, how can the helpless children of this Great and Good being doubt his goodness and "loving kindness."—Lovely if he numbers the hairs of our heads—if he notices the sparrow that falls to the ground—if he has clothed the lily in gorgeous apparel—will he, in infinite love and perfection! forget his dependant children who travel through this dark vale of tears? Will he not with his heavenly hand wipe away all tears forever, and heal our bleeding hearts with the balm of celestial love? Soaring above the dogmas and theories of human invention, the petty feuds and murderous quarrels about them.—Look to the heavens, on the flower, or insects, and contemplate infinite wisdom and beauty of design and perfection of "his handy work." Contemplate his glorious works, unfetter our grovelling spirits, and direct their flight to greater and more magnificent scenes than this world affords. Then will our swelling hearts palpitate with hallowed love and adoration—and the human mind thus exalted, be purified from the grossness of our earthly notions—approaching nearer and nearer towards the infinite perfection of "our Father who art in Heaven."

OBSERVER.

EDUCATION.

Inculcate industrious habits.—Caution children against sauntering and slothfulness. From the dawn of reason, endeavor to convince them, not merely by argument, but by a reference to their own experience, that employment is pleasure, and idleness misery. Impress them with the value of time. And connected with this, enforce habits of order and punctuality. The parent that neglects to do this, is guilty of enormous unkindness towards his children, who, if they grow up without these, incommode themselves, and are a source of prodigious inconvenience to their friends.

Economy is no less necessary. Industry and economy are virtues of civilized life. Savages never possess them, but spend their time in idleness, and squander what comes in their way in wastefulness. It is reason overcoming the visinertia which is natural to man, that produces industry and economy; and when we consider how important they are to the well-being, not only of individuals, but of society, our efforts should be employed to foster them in the minds of our children. But in inculcating economy, we must be careful not to drive the mind into covetness: hence it is of consequence, that with all our endeavors to cherish frugality, we should be no less assiduous to encourage generosity; and to impress them with the idea, that the end of saving is not to hoard, but to distribute to the wants of others.

Provide for your children suitable employment.—Happily the pride and indolence of feudal times are gone by, and it is our felicity to live in a country where trade and industry are accounted honorable, and where the aristocracy softens down into the democracy by almost insensible degrees; where a proud gentleman, that scorns the vulgarity of trade, begins to be thought a very despicable character; and the diligent, honest, and successful tradesman, regarded as an honorable member of the community. "The good, sound common sense of mankind will never allow a man to be a useless life. He who merely hangs as a burden on the shoulders of his fellow men, who adds nothing to the common stock of comfort, and merely spends his time in devouring it, will be invariably, as well as justly, accounted a public nuisance." Let parents, therefore, take care to bring up their children to some suitable business; in the selection of which, due regard should be had to their own circumstances, for it is great folly and unkindness also to select for a child a business so much above his father's station and property, as to leave no rational hope, that he can ever enter upon it with a prospect of success.

[From the Hagerstown Herald.]

DYSPEPSIA.

This term, which has become incorporated into every day's conversation, is the malady of indigestion, and might also be appropriately called the vice of indolence. When nature is curtailed of her fair proportion of exercise, fresh air, and sound aliment, when she is loaded with superfluous meats and drinks, or when she is stunted in muscular action, are doomed to languish under oppressive sleep; debility and obstruction seize on the vitals, and dyspepsia comes among the first in the train of disorders, to prey upon the human system. What is the remedy? Return to nature—abjure all aliments which are not fitting in a child, taste the fresh air of Heaven in long walks and regular exercise—give to slumber but six out of twenty-four; abjure all quackery, your soot tea, your ley solutions, your blue pills, your anti-acids, your roborants and stomachics. In the use of wholesome exercise on foot or on horse, more may be accomplished than from all other remedies together. It is to be used generally till sweating is induced—not perspiration, but till briny drops stand on the forehead. Exercise propels the blood throughout

the small vessels of the system, and gives to the skin that kind of action which sustains the equilibrium of vital power: the lungs inspire more air in a given time, when excited by muscular motion, than when the body is at rest—and the blood is thus enabled to part with its excreted and receive its vivifying principles.

"To cure the mind's wrong bias spleen—
"Some recommend the Bowling green;
"Some hilly walks—all exercise;
"Fling but a stone—the giant dies."

We confidently recommend the following prescription to Dyspeptics, as the best we know, for this disease.

Take a walk from five till six in the morning.

Make your breakfast on a cup of Black Tea, and a tumbler of milk with crackers.

Take a walk from ten till twelve before dinner.

Take your dinner of boiled mutton, or beef, without butter or gravy, with any simple vegetable; a tumbler of milk, with a cherry pie, will do for a desert—be moderate.

Beware of sleep after dinner—dose a little on an arm chair.

Take exercise two hours after dinner, freely; very freely; and let your supper be the most moderate repast taken during the day. If you are hungry during the interval between meals—eat crackers or stale bread, or a little gingerbread—drink nothing stronger than mead, or spruce beer—beware of the ardent!

[From the Baptist Herald.]

SINGULAR EXPRESSION.

"I have often thought, (said a minister at a recent funeral occasion in this village)—I have often thought it unnecessary to preach the gospel to the people when a corpse lay before them. If (said he) such a scene does not make an impression upon the mind I cannot conceive what will." In our humble judgement we were unable to perceive any analogy between the impressions calculated to be made by the preaching of the gospel and the view of a corpse, and were astonished at the expression. How different from this preacher thought our Saviour when he visited the distressed relatives of Lazarus. While they were mourning over the remains of their departed brother, how cheering must have been the words of Him who brought life and immortality to light! and what heavenly consolation to the afflicted sisters did he afford when he said "Thy brother shall rise again!"—I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die!"—The preacher in question probably believes with many others at this day, that there is something in the gospel or glad tidings of the New Testament calculated to terrify and depress the mind like the scenes of Mount Sinai, and therefore whatever excites the passions or awakens the mind to fearful forebodings of the future, such as a sight of death in its ghastly form, or a description of hell torments, though not the offspring of gospel preaching, is so near akin to it that it answers about the same purpose.—Hence such ministers generally take occasion at seasons of interment, instead of stimulating the mind of the mourners by the doctrine of the resurrection, as did our Saviour, to "deepen impressions" as they term it, by alluding to the doubtful state of the soul of the deceased,—the awful state of the damned, &c. In these last remarks we refer to no particular case;—but the man, whoever he may be, that would attempt thus to "deepen" the sorrows of those who are already wounded by the arrows of death, is fit only to be caged up with other wild animals.

* We heard no more of the address, from which the above quotation is taken, than what we have inserted.

PRAY RETURN THESE BOOKS!!

THE following odd volumes are missing,—and many of them have been a long time missing—from P. Sheldon's Circulating Library:—Whoever may have either of them in possession—and whoever may chance to see either of them will confer a favor on the owner by returning the same. If any person may have had in possession, one or more of them, so long as to claim thereby a title, he will oblige the subscriber by calling for the rest of the set—as he is tired with seeing odd books laying about, that are of no use to any one.

Several complete works are also missing, which the subscriber would like very well to see returned.

Missing Odd Volumes, viz.
Junius, octavo edition, 1st volume.
Hope Leslie, 1st volume.
Traits of Nature, 1st volume.
Varieties of Life, 1st volume.
Perils of Women, 1st volume.
Yorktown, 1st volume.
Charlemagne, 1st volume.
Waverly, 1st volume.
Tales of my Landlord, 3d series, 1st vol.
Flirtation, 1st volume.
Herbert Lacy, 1st volume.
Woodstock, 2d volume.
Felix Alvarez, 1st volume.
Zillah, 1st volume.
Cobbett's years Residence, 2d and 3d vols.
Guy Mannering, 2d volume.
Discipline, 2d volume.

P. SHELDON.

July 6.

MR. DODS' SERMON.

JUST RECEIVED, and for sale at this Office, and by the Editor in Augusta, A Sermon delivered in the Court-House, Bangor, Wednesday evening, Feb. 25, 1829, by Rev. John B. Dods, Pastor of the Universalist Church and Societies in Union and Thomaston. Second edition. Text, Matt. xxvii. 50. Price 12 1-2 cts.

COPARTNERSHIP FORMED.

THE Subscribers would inform the public, that they have recently purchased the ESTABLISHMENT formerly occupied by CALVIN WISE, Machinist & Brass Foundry, where they will carry on the above business in all its various branches, under the firm of

PERKINS, NOYES, & CO.

They will keep on hand ready for delivery at very short notice,
CARDING MACHINES & PICKERS;
SHEARING & KNAPPING

MACHINES;

PAPER MILL, GRIST MILL, OIL MILL CLOTHIERS, and all other kinds of

SCREWS.

Which will be furnished as low as can be had in New England. Also—Any kind of Iron Turning, of any size or dimensions done at short notice.

They having had a number of years experience in the above business, and having also engaged some of the first rate workmen, they feel confident that they shall be able to give general satisfaction to those who may favor them with their custom.

WM. C. PERKINS,
JOSIAH NOYES,
MANTHANO NOYES,
CALEB B. BURNAP.

Gm.

Gardiner, May 20, 1829.
The Publishers of the Portland Advertiser and Bangor Register are requested to insert the above notice six months, and forward their bills to this office.

TAILORING BUSINESS.

THE Subscriber would inform his friends and the public, that he has opened a Shop in the Old Masonic Hall, over Messrs. Shaw & Perkins' Store, in Gardiner, where he intends carrying on his trade. He believes that such is his experience, he shall be able to CUT and MAKE CLOTHES of every description in a style superior to that of any other establishment in the village; and his terms will be as reasonable as any in the State.

All work will be executed at short notice, and every favor gratefully acknowledged.

N. B. UNIFORMS, of any description, made after the latest fashions.—All applications for CUTTING attended to immediately.

ROBERT WILLIAMSON.

Gardiner, June 12, 1829.

CHEAP ROOM PAPERS.

P. SHELDON has recently received a new supply of Room Papers and Borders—some as low as twenty cents a roll—and from that price to a dollar—making in the whole an uncommonly good assortment.

Also—A variety of handsome Fire Board patterns—cheap.

Gardiner, June 17.

GARDINER IRON COMPANY have for sale at their Store in Gardiner,

Mill Cranks, Rims and Spindles; Iron Knives, Stanchions, Cogs and Shires, Windlass Necks, Haase Pipe, Capstan Heads, Rims and Spindles; Crow Bars, Plough Moulds & Coulters, Axletree Shapes, Sleigh Shoes, Patent and Common Oven Mouths, Cast Wheel Hubs, Cart and Waggon Boxes; 1-2 3-4 and 1 inch LEAD PIPE—for Aqueducts.

Also—a large assortment of

IRON AND STEEL.

Old Sable, Swedes and English Round, Flat and Square, IRON; Horse, Deck and Spike Rods, by the ton or smaller quantity; Cut and Wrought Nails, Anvils, Vices, Circular Saws and Files.

The Forge and Furnaces are in operation and are prepared to furnish Forged Shapes, and Iron Castings, of any size or description. Their assortment of patterns are extensive, embracing most sorts of machinery now in use, such as Gearing for Cotton, Woollen, Grist, Felling and Saw Mills, Paper Mill Screws and Hay Press, Forge Hammers and Anvils.

Castings will be furnished at the shortest notice from any pattern that may be required, on the most liberal terms.

Their Machine Shop is well calculated for fitting and preparing all kinds of machinery.

Orders for any of the above addressed to the subscriber will meet with immediate attention.

JOHN P. FLAGG, Agent.
Gardiner, Nov. 1, 1828.

BALLOUS

HISTORY OF UNIVERSALISM.

JUST received, and for sale by P. SHELDON, in Gardiner, and WM. A. DREW, in Augusta, the Ancient History of Universalism, from the time of the Apostles, to its condemnation in the fifth general council, A. D. 553. With an appendix, tracing the doctrine down to the era of the Reformation—by Hosea Ballou, 2d. Price—bound in sheep \$1 20 cts.

Gardiner, May 1.

PROPOSAL,

BY T. FISK,

For publishing by subscription, in the city of New York, A Treatise on Divine Government, by Dr. Southward Smith, from the fourth London edition.

THIS work is too well known to the American public to need any recommendation. It will be printed on good paper, with new type. The volume will contain from three to four hundred pages, 12mo, and will be afforded for \$1 bound. Agents who forward five dollars, will receive six copies. The work will be put to press immediately. Depositories will be established in all the principal towns in the country.—Orders addressed to T. Fisk, will receive prompt attention. Editors friendly to the cause of truth, will be pleased to insert the above.

New York, May 12.

Who wants a New Book?

HUTCHINSON'S TRIUMPH.

JUST received and for sale at this office and by the Editor in Augusta, the posthumous work of the late Rev. SAMUEL HUTCHINSON of Buckfield, entitled "A Scriptural Exhibition of the Mighty Conquest and Glorious Triumph of Jesus Christ over Sin, Death and Hell; and his Exaltation, his Second Coming. The Day of Judgement, and the Capacity, Equality and Success of His Reign; and the Ultimate Triumph of His Redeemed." Price 75 cents each.

PROSPECTUS
TO SECOND VOLUME OF THE

NEW-ENGLAND

FARMERS' & MECHANICS' JOURNAL. THE work will contain 32 pages, and be divided into the following departments, viz.: A Mechanical—Agricultural—a department of Husbandry, and a department of Natural History.

The Mechanical Department shall comprehend from ten to twelve pages, which shall be filled with communications and selections from whatever may contain matter interesting to the mechanic, &c. It shall, as often as it is necessary, be accompanied by a Plate or Drawing of some recently invented machine.

The Agricultural Department shall comprehend at least twelve pages, which shall be filled with communications, selections or original matter, relative to the cultivation of the soil, subjects of rural economy, gardening, &c. &c.

The Department of Husbandry shall comprehend at least four pages, which shall contain information relative to the anatomy, diseases, varieties, management, &c. of domestic animals, and shall always be accompanied with a Plate illustrating the subject treated of.

The Department of Natural History shall contain at least four pages, which shall be devoted to the natural history of New-England, and shall also contain a Plate or Engraving of some bird, quadruped, insect, plant, or other object of Natural History.

The work will, therefore, contain two Plates per number, and sometimes three—it will be executed in the same style as the preceding volume, and on the same terms, viz: \$2, if paid in advance, and \$2.50, if neglected six months.

The Editor would beg leave to ask the Farmers and Mechanics of Maine, if they will not support one periodical devoted exclusively and particularly to their interests?—One work, that shall be a medium through which they can instruct each other, by communications of the results of their observations and experiments? One paper, which shall treat of subjects of the first importance to them in their daily occupations, unmingled and unpolished with political strife or sectarian zeal? Or will they depend upon men and presses without the State for these things, and never lift up their own voices, or express their own thoughts, in their own territory. Maine has slumbered long enough. It is time that she be roused from her lethargy, and that her voice be heard among her sister States—That her hills and her mountains be explored—Her resources and her powers developed,—and that not only herself, but others should know her strength. In what better way can this be done than by exciting inquiry and a spirit of research among her operative and productive classes of men? And in what better way can the good results of this inquiry and research be known and felt, than by a mutual and friendly interchange of sentiment through the medium of the press?

To excite this spirit of inquiry and research, and to afford the public a medium for this mutual and friendly interchange of sentiment upon mechanical and agricultural subjects, is the object of the work presented for your patronage.

The Editor asks for only one thousand subscribers, and he will then pledge himself that the work shall appear regularly on the 20th of every month. If that number cannot be obtained by the first of May next, he will have nothing more to do with it.

Any person procuring eight good and responsible subscribers, shall receive one year's Journal free of charge. The subscriptions may be returned either to E. Holmes, Editor, or P. Sheldon, Publisher, Gardiner, Maine.

Gardiner, Me. March, 1829.

Publishers of newspapers in Maine, or elsewhere, who will give the foregoing a few insertions in their respective papers, will confer a favor upon the editor, and render a service to the mechanic and agricultural interests of the country. Those publishers who give publicity to the prospectus, and forward a paper containing it, to the editor of the Journal shall be entitled to one year's Journal.

Gardiner, April 23.

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